

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

(刊休ハ月十、月八但行發日五十回一月毎)

Vol. XVIII.

KOBE, JAPAN, SEPTEMBER 15th, 1914.

No. 1.

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Good by to Japan for two months, as we board the steamer at Shimonoseki. At Fusan we step, not on to Korean soil, but directly from the boat to a most luxurious car filled with Japanese. We pull out of the station. Ah yes, Korea at last, for right out of the picture-book has stepped that old gentleman with the shiny gauze coat, and the funny little hat, that, altho it seems to have no possible use or connection with his head, yet stays on in some inexplicable way. Those villages of mud and thatch-huts, looking like mushrooms squatting in the corn-fields—they, too, are surprisingly like their pictures and descriptions. Is that a flock of brown sheep

off across the paddy-field? No, it proves to be a group of mud-colored peasants stooping over their work, for the Koreans always rest and work in groups.

Five days in Seoul, "the future capital of Japan" (?), now in the throes of rebirth, days full of inspiration and perspiration. Here we first taste of the renowned Korea missionary-hospitality, in the home of Dr. and Mrs. Ludlow, of the Severance Union Hospital, a delightful Cleveland reunion for us. Pastors Yamamoto and Watase had a full program for our days there, as well as our hosts; on Sunday we were only able to attend seven services, many others being regretfully omitted. Both in Seoul and Pyeng Yang we were able to come in close touch with the *Kumi-ai* churches, and rejoice in the work they are doing in those large Japanese communities. We attended three of the Korean churches under Mr. Watase's care, and had the pleasure of speaking in Japanese, with our audience detecting no flaw in our language, tho not so the Korean interpreter, a graduate of Dōshisha. I must say, tho, that it seemed as if I were forty miles away from my audience.

We had an especially fine opportunity of seeing the educational work for Koreans, under the guidance of Mr. Otsuka, of the Educational Department, beginning with the kindergarten established by Korean nobles for their children. We think a Japanese kindergarten is a beautiful sight, but to that charm, add a lot of Korean boys clad in light blue, or rose colored linen, or silk gauze, and you can imagine the pretty

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Pacific Theological Seminary

sight. The kindergarten was opened two months ago, and the children, in addition to learning to bow deeply, which all over Korea means, "I go to government school," have also learned to play, to speak, and to sing in fair Japanese. I was greatly impressed, in the four schools I visited, with the earnest and scientific work being done for the Koreans. I say scientific, for, instead of grafting the Japanese educational system on the Koreans, they have thoroughly studied the situation, and are giving them the teaching and industrial training along all lines that they need. The Koreans are increasingly coming to appreciate it.

I visited four mission stations, Seoul, Pyeng Yang, the scene of probably the most wonderful missionary propaganda the world has known, Syen Chun, where the so-called "conspiracy" had its supposed origin, and Chai Ryung, a typical country station, fifteen miles by public automobile, from the railway. The town, a thousand mushroom huts, with not a spear of grass, or a bush, lay baking in the hot sun, the inhabitants lolling at the doors, smoking their long pipes. On a low hill to one side, amid fruit trees and gardens of flowers and vegetables, were six mission houses of Korean architecture, so artistic, so simple, so cheap and comfortable. Every house has windows and verandah screened in. A community telephone service in all the stations is a great pleasure and convenience. At one station they have established summer resort conditions, by making a swimming pool out of a little mountain stream, and every morning the community call rouses each household at six o'clock for its morning swim.

At all the stations there are from two to seven churches, often very near each other. The Koreans build their churches to accommodate only a thousand, or fifteen hundred, and when the number gets too great they put up another one. Every station has, in addition to its churches, a large Bible Institute building, in which classes for different kinds of people, lasting from a week to two months, are held,

almost continuously, many with hundreds in attendance, at their own charges, those who participate in the classes passing on what they have learned to others.

Certainly the founders of the Korean Mission were men of vision and of faith, and they were led of God to do a work for a people who had been divinely prepared for their message. I cannot attribute their remarkable success wholly to the methods, nor to the spirit of the early missionaries, however admirable they were. The situation was unique. The Koreans were a people of good ancestry, the peers of their neighbors on either side. For centuries they had been down-trodden, all incentive to work had been taken away. They were content in their miserable condition. More than that, they lived in daily thralldom to evil spirits. The message of Christ opened to them the door of hope for this world and the next, the door to life, to liberty, to work for the highest rewards. Freed from the dominion of demons they joyfully submit to the rule of the Holy Spirit. An unbearable yoke has been exchanged for a light one. Church-life and connection are the only real life they have ever known. The giving up of work to spend weeks in the station classes, is not the sacrifice to them it would be to more industrious people. Always they have been content in poverty, and now they give all they possibly can for the one thing that has made life worth while. Certainly they are a people led out of bondage into a glorious liberty, and we rejoice with them and with their leaders.

(MISS) GERTRUDE COZAD.

Summer in Hokkaido.

The Season. In late June and early July, while letters from Okayama, Kobe, Kyoto and thereabouts, were ringing the changes on "piping hot," "only 98 in my study," "hot day and night," we in Hokkaido were rejoicing in the nicest kind of comfortable summer days

and in nights cool enough to call for a flannel blanket or two.

Ministers' Retreat.

The 8th to the 12th of July with us were days of rejoicing. Our Annual Ministers' Retreat on the mountain side overlooking a broad plain, with beautiful Sapporo in the distance, was one of the best we have ever held. Maruyama Hot Springs was the place. The attendance was large. As usual we had seasons of prayer together, painstaking addresses on such subjects as Second Isaiah and The Immortality of the Soul, and open parliaments on such practical themes as Country Evangelism and Revivifying the Country Churches. For the rest, the close fellowship incident to eating and sleeping together under the same roof, for two days and nights, was delightful and helpful. Our sympathy was with Pastor Kenmochi who staid by the death bed of a beloved sister of his church; also with Pastor Kokita, who, the first night, was called home by telegram to attend the funeral of a member of his flock.

Bukwai.

The Local Conference of the churches, held this year with Sapporo church, was earnest, united, expectant. Reports were heard from the churches. There was a keen feeling of the need of closer fellowship among the churches. A purpose was expressed to do more, hereafter, in the line of visiting the remoter churches. The Conference was reorganized so as to include, on entirely equal terms, self-supporting and aided churches, those of the *Kumi-ai* Body proper, and those associated with the Mission.

The Entertaining Church.

On the afternoon of the 11th the members of the Conference joined with Sapporo church in the installation of its new pastor, Rev. Akira Ebizawa, who really began his work with us in February. The new pastor, a son of the church, has already won the hearts of the people and is showing himself earnest and strong, both as preacher and as pastor. The church is in good working condition, and faces the future with hope and purpose.

Special preaching services were held the nights of the 11th and 12th, one immediate result of which was a desire expressed by twenty-two persons to become seekers, and to be taught and led into the faith. The former pastor, Mr. Tanaka, spending the summer in Sapporo, has helped in the church work, and, especially, by taking the whole responsibility, while Mr. Ebizawa had a short, much needed respite in August.

Summer Students.

Two theological students from the Dōshisha are with us for the summer. Mr. Ogata is spending the summer half and half with the Otaru and the Asahigawa churches. Mr. Kobayashi is visiting half a score of unchurched towns and villages in the Province of Teshio.

Church Building.

In the town of Rumoi, where regular work was begun only in September, 1913, and where a little band of half a score of believers has been organized into a church, plans are maturing for such material equipment as shall meet the immediate needs of the field. A loan of 1,750 *yen* (\$875) has been secured from the Evangelistic Loan Fund of the Mission, a fine site has been secured for 850 *yen*, plans have been drawn and approved by the Mission Building Committee for a building, which, for a time, will serve as both meeting house and manse, and which, when need may require, can, by removal of partitions, be turned into a church building 24×54. It is expected that, by the time this reaches the reader, the building will be well under way.

Union Evangelism.

A visit from Dr. Ibuka of the Central Committee for the Union Evangelistic Campaign, was the occasion for a meeting in Sapporo, July 14, of representatives of the churches of the four large cities, Hakodate, Otaru, Sapporo and Asahigawa. It was then decided to unite in a campaign nearly synchronously in each of these four cities; and the time was fixed for the six days, including September 18. Much of the work of the summer has therefore been in preparation for this

union effort. The plan calls for at least ten workers from abroad. But September is a busy month in all the churches, and Hokkaido is remote from the center. It may not be possible, therefore, to secure the full quota.

GEORGE M. ROWLAND.

Rainy Day Reminiscences: Opening of the Doshisha, 1876.

On returning from annual meeting in Osaka, May 31, 1876, with the permission to use all of the great sum of 3,000 *yen* for permanent buildings for the "Training School," the station set to work so promptly to build, that ground was broken June 20, Dr. Davis making the plans, Dr. Taylor taking the burden of superintending the erection, and myself being paymaster, as living in the house most secure against thieves. Remittances from Boston then came in the form of sterling bills on London, which had to be sold for "Mexicans" (silver dollars), and these exchanged for Japanese paper currency. At that time one *yen* was worth a little more than one dollar of United States money. As all of us lived to the east, or southeast, of the land which had been bought for the school, it was natural that the first buildings were put up on that end of the land; thus the first set of buildings spread from the east towards the west, with the result that when the permanent buildings were begun, some years later, they were erected in the reverse order. It can easily be seen that to build school-rooms, dormitories, and dining-room, even for the small school of that day, with 3,000 *yen* did not allow much opportunity for display of architecture, but it can at least be said that for timber and plaster construction, those buildings were well and solidly erected, and one of them seems likely to endure for a long time to come. There were three buildings,—one containing, on the lower floor, one larger room, two smaller rooms, and a little one for our library! with dormitories above; the

next containing students' rooms only; and the third being dining-room and kitchen, for then all the students boarded at the school. These buildings were removed in 1892 to make room for the Theological Hall, all that is left on the campus of the Doshisha of that time, being the few trees which were planted in front of the main building, and the excellent well which was dug in front of the dining room. The main building, after being for some years set in a remote part of the Doshisha property and apparently forgotten, was re-erected on the campus of the Girls' School, and has an honorable position there as Neesima Hall. Long may it stand there and continue to render service, for most of the history of the early years of the school is connected with it.

These buildings were ready for use at the opening of school in September, but three days before they were to be dedicated and school to be opened, I went to Kobe by the railroad which had just been opened, trains running once in three hours, and was met with a petition to call a special meeting of the Mission to forbid the use of these buildings until the Government should allow the Bible to be read in them. A mission meeting could then be called at any moment, at the request of a majority of the Mission. No doubt it was a highly abnormal thing to have a Mission "Training School" where the Bible had to be taught across the street, outside of the campus, but the whole situation in Kyoto was abnormal, this opening of a mission station where missionaries could only reside as employees of Japanese, and only by getting permission good for a few years at a time; and after the Mission had approved the plan at the special meeting in March, and had authorised the erection of these buildings under that plan in May, it seemed rather unreasonable to go to work to forbid their use in September. Dr. Davis perhaps took this more to heart than was necessary, and indulged in some picturesque writing as to cannon to right of him and cannon to left of him, but in

fact a majority could not be obtained for calling a mission meeting, and if it had been called there is no reason to think that it would have reversed the action of the preceding months.

So the new plant was dedicated on Monday, September 18, a beautiful fall day, and very happy we were to have so fine an outfit for our work. Besides the station, Mr. (afterwards Bishop) Evington, of Osaka, was present. The school had indeed been begun on the 29th of the preceding November with a prayer meeting, at the little house then occupied by Dr. Neesima (at the southeast corner of the present Girl's High School land), but this Sept. 18 is, in fact, perhaps entitled to be called the real opening of the school, as then it first had a home of its own, and a course of study. More than this, a new element was brought into it by the coming that month of a band of young men who had learned English and Christianity under Captain Janes, at Kumamoto, bringing the number of students up to sixty, or a little more. Fifteen of them entered upon a three years' course in theology, three of them being still prominent leaders in the *Kumi-ai* body. The regular course of study was laid out to cover five years, beginning with elementary English and leading up to theology, with a shortened four-year course for those who did not take theology. In the want of text-books in Japanese, everything was taught in English, and soon one of us was appointed to import and keep for sale a supply of text-books. This had its serious drawbacks, but it had the advantage that the students of that time learned English much more thoroughly than is possible now when most of the work is done in Japanese.

DWIGHT W. LEARNED.

The Myogi Conference.

The newcomer to Japan is always called upon to undergo new experiences. Some of them are delightful, and some

of them are not. Those who have been in Japan will understand some of the things that come under the latter category without further explanation. It is however with the former that I am to deal in this article. It was with a bit of surprise that I received my invitation to attend the annual Y.M.C.A. Conference. I somehow had a notion that they liked to pull off by themselves for a while, and get away from the common herd. But the bunch that met in front of the Karuizawa post-office on the 27th of August had a good sprinkling of the younger missionaries in it. And, by the way, I suppose that after all a Y.M.C.A. secretary is a missionary, too.

About twenty men elected to walk to the Conference, scorning anything so effeminate as riding on the train. This year the walking party crossed the Usui Toge, and by that route went on down to Yokogawa. The first part of the walk had a great many features of an obstacle race, sliding over rocks, or down steep embankments, finding one's way through a mulberry field, jumping or wading streams, etc. Dinner time was eagerly greeted by the hungry walkers, and in full dress and undress we partook heartily of the contents of our *furoshiki* bundles. After a good rest it was on again to the swimming pool, which was unfortunately filled up by the rocks and sand swept down in the first August flood. However, we made good use of what water there was, and afterward pressed on to the temple. Hungry and thirsty we climbed the last stretch, and taking "off our shoes from off our feet" we entered the old monastery.

Supper time found about forty men trying to decide what to do with their feet and legs, while eating from a bench-table a scant foot in height. Difficult as the task was, we somehow managed to get what we wanted to eat and drink, with the emphasis on the drink, especially for those who walked down. The first meeting of the Conference followed soon after, and from this initial meeting the object of the Conference was

made clear. We were there to get the spiritual impetus which would make it possible for us to go out into a vigorous work for the Master this coming year. The summer of pleasure and play was over. The time had come to diverge from these things, good as they are, for a time, and to give serious attention to the possibilities and plans for the work which had brought us across the seas to Japan. It seems hardly necessary to say more about the whole program than this. Every man was anxious, in his way, to get his idea home to the minds and hearts of the hearers. There may have been a slight divergence of opinion here and there, but the whole spirit of the Conference was a spirit of mutual getting and giving. Father Kelly tried to get us to see the pettiness of man beside the holiness and greatness of God. He endeavored to quiet us to the humility that hears the "Be still and know that I am God." Mr. Brown gave some exceedingly valuable suggestions as to physical adjustments to the country, and Mr. Pedley followed him with ideas in regard to social and political adjustments. One was constantly impressed with the idea of the usefulness of these suggestions, especially for the new men.

Perhaps one of the most valuable features of the Conference was in the one or two informal discussions which rose round the problem of enrolling men in the Bible classes, and of maintaining a healthy interest. The question of what is the most effective thing that a teacher can do in his two or three year term came rather sharply to the front, and Mr. Vories was able to give some fine suggestions out of the wealth of his experience as a teacher in Hachiman. These general discussions seemed to me very valuable, offering, as they did, such fine opportunities for change and interchange of opinion.

Mr. Gleason, on Sunday morning, tried to get us to see that much of the possibility of successful work lay in our own relations to Christ. If we are not full ourselves we have nothing to give.

Starved spiritually how can we feed the spiritually hungry? If we rest back on Christ in prayer and Bible study, we never run dry, but are always able to give.

After all, the inspiration of the Conference was the gathering of men. Here were about fifty men all out here for a purpose. Some for a year or two, some for a life time, but all really desirous of doing something for the Master. Such a gathering is of use, I must believe, in bringing about the closest and friendliest relations between the men, who are out here directly under the church, and the other just as consecrated men, who work under one of those societies which are the offspring of the church. Here, few though the numbers be, the ends of the Empire come together, and men's hearts are bound together in friendliness and Christian love.

I count myself fortunate to have been invited to this Conference, and I hope that the invitation committee will have a *futon* and an agate plate ready for me next year.

JEROME C. HOLMES.

Two Weeks in the Tōhoku District.

The Sendai field has always been of more than general interest to me, and I have hoped, for some time, to be able to visit it. In 1904, or 1905, while I was in Okayama, the great famine in the Sendai region, caused so much suffering that nearly eight hundred and fifty needy children were sent, at one time, from the Tōhoku district, to the Okayama Orphanage. No one who saw the children, as they came into the city, would be likely to forget the sight.

And last year, I spent some time going about Tottori *Ken*, with the pastor of the Tottori Church, and others, collecting money, food and clothing for the people of the Sendai region. Another famine had occurred, and many people were in need.

The first two weeks of July, I spent

touring in this district. The first meeting was held in Kitakata, a town on the railroad, going toward Niigata. There are about thirty miles of railroad not yet finished, but when this short distance is completed, it will be very easy to go by rail from Sendai to Niigata, and the two stations ought to be able to help each other in their work.

Omitting details about the different places visited, I went to fourteen places, speaking twenty-one times in all, and was able to get a good general view of the field. It was a satisfaction to be able to finish the tour, by attending the Tōhoku *Bukwai* (Association) at Waku-ya, and meet again the workers, whom I had met during the tour. At the *Bukwai*, I was asked to speak, and read a paper on Revelation. The paper was a brief résumé of Milligan's commentary on Revelation.

During the first part of the tour, the weather was very hot, and dry, and it was not easy to keep comfortable. The farmers were somewhat anxious about their crops, on this account, well knowing from previous experience, that failure of the rice crop, would mean a great deal of suffering, throughout the district.

It is difficult to gain accurate impressions of a place, by visiting it once, but I will give the impressions I got, and they may be taken for what they are worth. Perhaps I was influenced by a knowledge that the people had suffered from famine more than once, but the people of the Aizu district, west of Sendai, seemed to be poor. For that reason, they seemed to be more eager to get money than to get religion, and they did not seem to be very successful in getting either.

The German Reformed Church is putting a great deal of strength in this district, and in a number of comparatively small places there seemed to be overlapping of work. It seems difficult to remedy this, for Japanese Christians love their own denomination, and will not readily leave it, but the question deserves further study, both here and

elsewhere in Japan. In one or two places, the Salvation Army was starting work, and I was able to attend one of their opening meetings.

In some ways, work in the Tōhoku district seemed difficult. The people, being poor, are not able to give much of their money, nor of their time to the church, and as a result the churches are not flourishing. This fact makes it difficult to get able workers from outside the district. An energetic worker from outside the province is likely to get discouraged, or disappointed, and leave soon. A large part of the battle will probably have to be fought by men of the Tōhoku district, and they seem to be doing it well. But it will call for much patience and consecration.

HENRY J. BENNETT.

Overland from England to Japan in War Time.

On Thursday, July 30th, I was peacefully enjoying the bathing at Sandown, a cosy little sea-side resort on the Isle of Wight, off the south coast of England, when the war-cloud suddenly loomed up in the East. My destination was Sapporo, Japan, and my ticket was already bought from London to Harbin. I decided to go to Berlin at once, so as to be within striking distance of the Russian border in case of Russo-German relations becoming threatening. Even then (July 30th) the London papers were still engrossed with boxing and the situation in Ireland. Certainly the British public did not dream of the near possibility of a general European war.

In crossing over from the Isle of Wight to Portsmouth, I passed through Spithead Channel, where, five days previously, I had seen the largest British fleet ever gathered together,—493 vessels, large and small. Now there were only three or four in sight.

Leaving London at 8.30 on Thursday night (July 30th), I crossed the Channel from Harwich to the Hook of Holland,

and arrived in Berlin about five o'clock the following afternoon (Friday, July 31st). The waters just off Harwich were alive with British men-of-war, constantly manœuvring and ceaselessly playing their blinding search-lights on ships and shore. On the train to Berlin were several British and American tourists, and the conversation turned upon almost every topic except the maelstrom into which we were blindly speeding.

But upon alighting at the Friedrichstrasse station we were rudely awakened to the existing situation. The streets were placarded with notices declaring that the city and its environs had been placed under martial law. Traffic down Friedrichstrasse was blocked at Unter den Linden by a monster parade of students and young civilians, cheering and singing at the top of their voices. The Kaiser had that afternoon come back from Potsdam to the Palace, and had made from the balcony that now momentous speech, beginning,—“For five and twenty years have I kept and defended the peace, but now——.” Extras containing the speech were being scattered broadcast through the streets. To suddenly step into this hurly-burly was like nothing so much as an unexpected plunge into ice-cold water,—startling, full of unseen possibilities, but keenly exhilarating.

I went immediately to the American Embassy. Upon hearing my case, the Ambassador told me that it was absolutely impossible to get across the border into Russia, much less to get up to Moscow and across Siberia in the teeth of Russian mobilisation. He strongly advised me to return immediately to London by that night's express. The case seemed hopeless, but I next went to the Russian Embassy, where I was told that the 11:31 train out that night would be the last to cross the Russian frontier. This proved later to have been correct. Waiting on the platform at the Friedrichstrasse station were at least twice as many people as could possibly get into the train bound for Moscow. When the

train pulled in, women were trampled under, shrieking and moaning, porters knocked one another down, and men fought their way through the surging mass. To brute strength belonged the victory. That night I sat in the corridor, sharing my seat with another.

At the frontier the next morning everything was surprisingly quiet. At each bridge stood one or two lone sentries on guard with bayonets fixed,—German up to the boundary line, Russian beyond it. That was all. At Alexandrovo our passports were called for, but Customs examination was dispensed with. After a six-hour wait we were piled into closed freight cars and arrived at Warsaw at 9:30 the same evening, Saturday, August 1st.

On Sunday Warsaw was declared in a state of siege, and no one except the Russian civil and military officers and their families, was allowed to leave the city without special permit from the police. There were several offices scattered throughout the city where such permits might be obtained. One of them was next door to the Hotel Bristol, where I was stopping. By eleven o'clock in the morning the line of people waiting their turn was two blocks long. I stood in this line from 11 a.m. to 4 p.m., and was then still half a block away from the office window. At four the office was closed and the crowd dispersed by the police. Altogether 16,000 persons received permits on Sunday, but of these only 600 got away from the city that day. At Moscow I met two Japanese gentlemen who had succeeded in getting away from Warsaw that Sunday, and they told me that they had not left their seats in the train for a whole day for fear of losing them. They had had nothing to eat during that time, but at Brest they had bought a cupful of water from a fellow-passenger for 50 kopeks (approximately 50 sen).

On Monday, August 3rd, I went to the American Consulate, but could get no encouragement. The Vice-Consul had tried the day before to get permission

from the Chief of Police for the Americans to leave the city, but had not succeeded. The only thing to do, he said, was to wait in Warsaw till the Germans came. The city was comparatively quiet, the only commotion being caused by the Russians, who were in feverish haste to flee northward toward Moscow and Petersburg. Prices soared on Sunday, and no one would accept paper money, but on Monday came an order from Petersburg prohibiting the raising of prices on necessities, and imposing a heavy fine on merchants and hotel keepers who should refuse to accept paper currency.

Hearing by chance of a train which was said to be leaving for Moscow at two that afternoon (Monday), I hurried back to the American Consulate, obtained a certificate and letter of introduction, and by the help of a Polish interpreter, with great difficulty finally succeeded in getting into the station and boarding a train which left Warsaw at 9 in the evening. Here, again, as at Berlin, sleep was out of the question, and I passed the night standing by the window, or sitting on my suit-case. People even huddled on the narrow platforms between the cars. The train consisted of 27 cars of every description, crowded to overflowing, and hauled by a single locomotive. The journey from Warsaw to Moscow, ordinarily accomplished in 26 hours, took us exactly 79 hours, or three days and seven hours.

The first place where we saw Russian soldiers in any large numbers, was Brest, 100 miles east of Warsaw, a strong fortification on Russia's first line of defence. Ten or twelve huge siege guns were planted at the approach, their muzzles pointed southward down the tracks. From Brest northward to Moscow we passed trains every hour or so, filled with rugged, jolly-faced soldiers, seemingly enjoying themselves immensely, and returning our cheers with a vim, as we pulled past them. They were packed into freight cars, which had been provided with rough board benches, and their food was black bread, tea and sun-

flower seeds. At Br st I heard the strains of the Marseillaise. At Moscow the atmosphere was that of quiet, fervent patriotism. There was no feverish bustle, but looking into the stolid faces of the marching columns one got the impression of a huge, resistless force being slowly but confidently set in motion.

The journey from Moscow to Harbin was tedious but uneventful. There were no express trains coming eastward. It took us 15 days, in place of the usual 9. As far as Samara there were several Germans on board,—all residents of Riga on the Baltic. From 15,000 to 20,000 such German subjects had been ordered to move east to Volga Province. In Moscow hideous stories were afloat as to the treatment of Russians by the German soldiery, but none of the news printed could be accepted as reliable. For example, at Irkutsk station the buffet management was making active preparation to feed thousands of Japanese soldiers, who, they said, had already left Japan and would arrive in a day or two at Irkutsk, on their way to the war, to help the Russians! We met trains full of soldiers as far east as Tchita, east of Lake Baikal. They seemed to be going to the war with the greatest enthusiasm and spirit. Several Russians told me that whereas during the Japanese war the average Russian soldier did not know what he was fighting for, and cared still less, this time he knew perfectly well, and hence was in deadly earnest.

PAUL ROWLAND.

Mt. Rokko.

To anyone who has lived in Kobe, one great attraction comes to be the walks on the hills behind the city. These hills, which are all cut up with paths, on which it is possible to take long tramps, both to the east and west of the city, are a part of the Rokko range. The highest mountain in the group lies to the east of Kobe, to which we can climb in less than five hours, if we start up the hills directly

behind Kobe College. This is a very satisfactory way, for the trail is beautiful as it crosses a stream again and again, but it is not the shortest route. However, none of the paths up the mountain is wide enough for a cart, so that eatables, trunks, furniture, and building materials come up on the back of bullocks, horses, or men.

On the long, narrow, rambling top are many small pines, and much shrubbery. As one looks over the top, one is impressed with the way the house roofs fit into the outline of the trees against the sky. All the houses are well built bungalows, and many are very pretty. The winds are so strong that often banks of earth are built about them. On the banks trees and bushes grow, and let the wind whisper, or roar through them as it chooses. The houses are so separated that sounds from other houses do not reach one.

Kobe had been so hot before we came up, the eighth of August, that it did not seem as if any place so near it as Mt. Rokko, could be comfortable, but we have found it noticeably cooler. There are pleasing walks about the mountain top, and to neighboring villages, though in our two weeks here, we have not done much exploring. There is one fairly large lake on Mt. Rokko, called "Sankoku Ike" in Japanese, and Groom's Pond in English, for the first man to build on this mountain was a Mr. Groom, whose house is near this lake. In this pond people go swimming, but, as it is some distance from our house, we have chosen a smaller pond, which is much nearer.

However, for the people who enjoy golf the golf links, which are said to be especially fine, are the greatest attraction of the place. Here one gets exquisite and varied views of Osaka Bay below.

It is a relief to find no shops to tempt one to spend money. Besides one solitary tailor, there are three little shops, where one may buy vegetables, fruit and some canned goods. Miss Hoyt's house, in which we live, is very conveni-

ently situated, as it is near the post-office, and two shops. From it may be heard the music in a small Church of England Chapel, which was built last year. The chapel has a most attractive interior, being finished in light wood, with plastered walls.

Rokko has played a part in Japanese history. Its name means six helmets, and was given it because, after a battle, those of six famous warriors were buried on its top.

Karuizawa has Mt. Asama and the opportunity of meeting many people, Gotemba has Mt. Fuji, and Mt. Hiei has Lake Biwa, beautiful trees, and a history, but Rokko has the distinction of being higher than its surroundings.

(MISS) MARY E. STOWE.

Camp Hieizan.

Hieizan Camp has seldom if ever appeared more attractive than this year. The weather has been ideal, every available place has been occupied, making nine households in all. On the historic Learned Terrace, Mr. W. A. Davis has built a fine little house, of three rooms and a large, canvascurtained piazza, which is much praised. It was occupied this year by Mr. Woodsworth and family of Kobe. But Miss Boulton's place on the old "Buxton Terrace," and Mr. Matthews' on the "Pettie-Clark Terrace" were close rivals.

With so much building going on, the sanctuary could not, of course, be left behind. So plans were early made to replace the old tent by a new, open air chapel. One of the many admirers of Dr. Davis proposed that it be made a memorial to the beloved, pioneer founder of this camp, and his proposal met with universal favor.

The neat little building is six feet smaller, each way, than the old chapel tent frame, but very much more substantial. The thoroughly-braced roof slopes to the right and left as before, and also down to the front to protect the steps.

At the east end the gable is high, as before, but boarded in above, while four good-sized "windows," turning on pivots at top and bottom, give, in pleasant weather, an almost unobstructed view up into the trees. The floor is made of cedar boards, sawed on the spot from one large tree which grew not far away, and whose rings show it to be one hundred and four years old. An inscription is to be placed in the chapel to show in whose memory it was erected. The dedication service took place on August twenty-third, conducted by Mr. Weakley, while several others had special parts. Greetings were read from Mrs. Olds, and at her request, "How Firm a Foundation," Dr. Davis's favorite hymn, was sung. The others of Dr. Davis's family were too far distant for their greetings to reach here in time for the service.

Until the completion of the chapel, most Sunday services were held at the former "Gulick Terrace," occupied this year by Mr. H. P. Jones and family, of Hiroshima; and at this place, too, on August thirteenth, occurred the camp supper. This last was a success, as usual. Among other features of the entertainment, all were glad to hear Miss Searle read, in memory of old times, "The Song of the Bold Kangoyas" by Miss Alice Bacon, and "The Song of the Toro," written by Dr. M. L. Gordon.

The night before the August full moon, a very successful trip was made to "The Top." As the sun was setting in a blaze of glory, we all joined in singing the "Hicizan Hymn," "Day is Dying in the West," with the additional verses written by Dr. Pettee, and at the request of one of the party, prayer was offered, which, to quote another, "Deeply impressed all who heard it." The hymn was later copied by a number of people, and used on other ascents to the top. While the colors of the sunset faded, and the darkness gathered, we looked to the east, and saw the silver path of the rising moon growing brighter and clearer on the surface of Lake Biwa.

Another pleasant event, which took

place on the old "Cary Terrace," was a Camp Fire, enlivened by stories, songs and recitations, while potatoes and corn roasted in the ashes.

The former "Rowland Terrace" has become a fine tennis court, which has given much pleasure to some of the campers. But all enjoyed the walks, the grand old trees, the picturesque temples and the views. The trees have recently been cut away from several large tracts on the mountain, just enough to open up new views here and there, and so make the old walks all the more delightful.

Best of all has been the Christian fellowship which, as in former years, has been shared, not only by the campers, but by some from outside. The most noticeable of these has been a Japanese Christian from the village of Ohara (is he not the first?), who, instead of walking seven and a half miles into Kyoto, every Sunday, to attend church, as is his custom for the rest of the year, not only came up voluntarily and shared in the work of "raising the roof" of the chapel, but has ever since attended the services regularly, bringing with him his own two children and from one to three besides.

(MRS.) G. WILLCOX WEAKLEY.

Some Books on Japan.

(Continued)

HISTORY.

Like RELIGION, this is one of those divisions of our subject in which the amateur bibliographer can hardly hope to include all titles of first class importance, or exclude all of minor value. The larger the number of books on Japan one knows, the fuller his realization of the extent of the range beyond his ken. Preceding lists on ART and RELIGION appeared in XVI. 6, XVII. 3, 4, 5. Since biographies often contain much contemporary history some are included in our list; the same reason holds for certain other books, whose immediate

aim is not historical, while valuable historical material may be found in books more properly placed under some other caption than history.

Murray.—The Story of Japan, 6th ed., 1906, N.Y., Putnams, London, Unwin. Story of the Nations Series. Best introduction to a connected history of the nation. A supplementary chapter by Longford, on "Japan Since 1890," brings the story down to the Russo-Japanese War.

Murdock.—History of Japan, 2 vols., 1903, 1910, soon to be followed by a final one, Tokyo, Asiatic So. Japan. In style dry, labored, repellant; a learned work, based on original sources, more exhaustive than any other, but tinged with the author's prejudices.

Mazelière.—Essai sur L'Histoire du Japon, 1899, Paris. The fact that Miss Hartshorne, very likely with Dr. Nitobe's approval, relied upon this work for historical information (see her Preface to "Japan and Her People") is high recommendation, well deserved.

Longford.—The Story of Old Japan, 1910, London and N.Y., Longmans, Green & Co. A fresh manual, in which the Story from creation to 1868 is told by one who spent thirty-three years in British consular service in Japan, from a time ante-dating the abolition of feudalism, and who was a student of Japanese history and literature in original sources.

Mombushō.—History of the Empire of Japan, 1893. A compilation by the Japanese Educat'l Dept. for the Chicago World's Exposition, valuable to the student, but most unsatisfactory in method of composition.

Brinkley.—Japan Described and Illustrated by the Japanese, 12 vols., 1897-8, Boston, Millet & Co. A valuable work, but needlessly expensive. There is a Library Edition in 5 vols.

Kämpfer.—History of Japan, 3 vols., 1906, Glasgow, Mac Lehosé. First published in 1727; this is a translation from the German.

Charlevoix.—Histoire et description

générale du Japon, 9 vols., 1785, Paris.

Hildreth.—Japan as It Was and Is, 2 vols., 1906, Chicago, McClurg. Edited with notes by Prof. E. C. Clement, uniform with his "Handbook of Japan." An edition without notes, was published in 1905, at Tokyo, by Sanshūsha.

Siebold.—Nippon: Archiv zu Beschreibung von Japan, 1897, Leipzig, Wörl. By a member of the British diplomatic service under Sir Harry Parkes. "Most elaborate and splendidly illustrated work on Japan that has yet (1894) appeared."

Brinkley.—History, under "Japan" in Encyclopedia Britannica, 11th ed.—a fine résumé.

Koch.—Japan, Geschichte nach japanischen Quellen, 1904, Dresden, Bansch.

Rein.—Japan: Travels and Researches, 1884, N.Y., Armstrong, translation from the German, has a good summary of history.

Griffis.—The Mikado's Empire, 1912, 12th ed., N.Y., Harpers. Long the most popular book accessible to English readers. "Very readable, but not altogether trustworthy." Rendered less important by fresher works by writers longer and more recently resident in Japan.

Saito.—A History of Japan, 1912, London, Kegan Paul, Trench, Trübner & Co. A translation by Eliz. Lee.

Bramsen.—Japanese Chronological Tables. "The recognized authority in transforming Japanese dates into terms intelligible to Europeans."

De Becker.—Feudal Kamakura: Outline Sketch of the History of Kamakura, 1186-1333, 1907, Yokohama, Kelly and Walsh.

Braithwaite.—Life of Sōgorō, the Farmer Patriot of Sakura, 1897, Yokohama, Bunsha. Nine illustrations. Translation from Japanese.

Satow.—Origin of Spanish and Portuguese Rivalry in Japan, 1890, Yokohama, Kelly and Walsh.

Satow.—The Voyage of Capt. John Saris to Japan, 1613, 1900, London, Edited from contemporary records.

Denning.—New Life of Hideyoshi,

1904, Tokyo, Meth. Pub. House. Crude, inartistic press work. His "Life and Times of Hideyoshi" appeared in 1890.

Denning.—Japan in Days of Yore, 1900, Tokyo, Meth. Pub. House. Press work bad.

Shimada.—The Original Letters of the English Pilot, William Adams, 1678, Yokohama.

Perry.—Narrative of the Expedition of an American Squadron to the China Seas and Japan, 3 vols., Washington, Navy Dep't. Compiled from Com. Perry's notes and journals of the 1852-4 expedition, by Francis L. Hawks, D.D., LL.D.

Gubbins.—The Progress of Japan, 1853-1871, 1911, Oxford, Clarendon Press. Oxford Univ. lectures by a member of the British diplomatic service in Japan for many years, and a student of original sources. Scholarly, but dry in style.

Adams.—History of Japan, 2 vols., 1874. Mainly deals with 1850-1873. The author was British Chargé d'Affaires during part of Parkes' absence, 1871-3, and took a prominent part in final settlement of the Christian persecution, 1872-3. Able English writers like Dickens, Longford, and Gubbins, value this work.

Yamaguchi.—History of Japan from the First Visit of Com. Perry in 1853 to the Capture of Hakodate by the Mikado's Force in 1869, 1873, Yokohama, translation by Satow.

Black.—Young Japan, 2 vols., 1881. Covers 1858-1879, a contemporary record by a newspaper editor in Japan, often an eyewitness of events narrated, who founded "The Japan Gazette." See Longford's "Japan of the Japanese" p. 177.

Alcock.—Capital of the Tycoon, 2 vols., 1863, London. Covers 1859-1863, by a British Minister to Japan, who played an important part in the stirring times described. "A classic work."

Akimoto.—Lord Ii Naosuke and New Japan, 1909, Tokyo, Japan Times, translated and adapted from *Ii Tairō to Kaikoku*, by Katsumaro Nakamura.

Shimada.—Life of Ii Naosuke, 1888, Tokyo. By Saburō Shimada, the distinguished Christian orator, politician, journalist and reformer.

Dickins.—Life of Sir Harry Parkes, 2 vols., 1894, London, Macmillan. The second vol. deals with Japan. An English lawyer, who spent some years in Japan under Parkes' strenuous régime, describes interestingly England's able minister's career, and incidentally throws much valuable historical light on the times. The writer is obsessed by virulent prejudice against Americans, who often thwarted Sir Harry in his schemes to secure measures at variance with Japan's interests.

Griffis.—Life of Matthew Calbraith Perry, A Typical American Naval Officer, 1887, Boston, Cupples and Hurd.

Griffis.—Life of Townsend Harris.

Noguchi und Tomioka.—Nishiki no Mihata, 1907, Tokyo, Tōyōdo. Monograph in Japanese, with German translation by P. Ehmann, on parallel pages, of the War of the Restoration, beautifully illustrated by 39 large pictures in colors. (Bilderbuch des Boshin-Krieges). Valuable and full account by various Japanese authorities.

Douglass.—Europe and the Far East, 1904, Camb. Univ. Press, Camb. Hist'l Series. Chiefly valuable for its excellent bibliography. It has only four chapters on Japan: "Opening of Japan," "The Revolution in Japan," "The Chino-Japanese War," "Origin of the Russo-Japanese War."

Mounsey.—The Satsuma Rebellion, 1879, London. "Admirable."

Ross.—The Russo-Japanese War, 2 vols., London, Macmillan.

Papinot.—Historical and Geographical Dictionary of Japan, 1909, Yokohama, Kelly and Walsh. Translation from the French. Most useful and accurate.

Brinkley.—Japan and China: History, Arts and Literature, 12 vols., 1901, Boston, Millet & Co. Needlessly expensive, valuable work by the late learned editor of the "Japan Mail." Eight vols.

pertain to Japan. Each vol. has 250 pages of text; illustrated by over 100 full page color-pictures, besides many in black and white.

Okuma.—Fifty Years of New Japan, 2 vols., 1909, N.Y., Dutton. Edited by the present Prime Minister, a store-house of valuable information by many Japanese specialists, on nearly every important subject during Meiji.

Transactions of the Asiatic Society of Japan.—Yokohama, Kelly and Walsh. "Full of learned matter on all sorts of subjects—but strongest in literature and history."

Dieson.—Japan: A Sketch of the History, Government and Officers of the Empire, 1869, London, Blackwood and Sons. Appears to contain valuable information about the geographical and political divisions of the day, as well as along lines indicated by the title.

Chamberlain.—*Kojiki*, or Record of Ancient Matters, London, Trübner & Co. Translation of the oldest known Japanese so-called history, containing myths and legends out of which many Japanese construct more than 1000 years of their alleged history.

Aston.—*Nihonji*, or Chronicles of Japan, 1896, London, Kegan Paul, Trench, Trübner & Co., L'd. Translation of the second oldest known Japanese "history," of similar contents to those of the *Kojiki*, but often contradictory to the latter. This also plays a conspicuous part in the theory of such Japanese loyalists as maintain that the sovereign is sacrosanct and unique.

Florenz.—*Nihonji* oder Japanische Annalen übersetzt und erklärt. Tokyo, 1892 (and later, many portions). Seishi Bunsha. Part III dealing with Japanese history, so-called, in the 7th century, was published first, comprising Books 22-30, while 1-21 came later as Parts I and II. The translation is preceded by an Introduction of 32 pages.

De Rosney.—書紀 *Shoki*, Le livre canonique. d' l'antiquité japonaise, en Japonaise et en Française, Paris, 1884 and 1887. Only two parts constituting Vol.

1, appeared, including an Introduction of 113 pages, and a translation of the first two books of the thirty making up the *Nihonji*. These two deal with the *kamiyo*, or *jindai*—age of the gods. This was the first systematic attempt at translating this work.

ARTHUR W. STANFORD.

General Notes.

The popularity of Karuizawa, with our Mission, may be inferred from the fact that thirty-five members spent a month or more there, while several others spent one or two weeks. More than half the entire Mission past their whole vacation there.

* * * *

Ten thousand times three cheers for brave little Belgium! "The defence of Liège will always be the theme of one of the most inspiring chapters in the annals of liberty. The Belgians have won an immortal glory which belongs to a people who prefer freedom to ease and security, even to life itself. We salute them with respect and honor."

* * * *

The Revision Committee has completed its work on the Gospels and Acts of the Japanese version. Probably no part of its work will be printed until the Committee has completed the entire New Testament, which very likely will require another two years or more. While it is natural for the Bible societies to be desirous of printing the revision in parts as soon as any portion is virtually completed, any competent scholar would deem the Committee wise in withholding all its work until an ultimate revision may be made of the whole in the light of the experience of the Committee at the end of its task.

* * * *

At the end of June *Pre-Meiji Education in Japan*, by Rev. Frank Alanson Lombard, appeared from the press, and is on sale by the Kyōbunkan. It has



Mrs. Kikuye Fukunaga and Her Bible Class of Nurses at the City Hospital, Tainan, Formosa

ten chapters including the Introduction, and comprises about 250 pages of text, with a partial bibliography by way of acknowledgment of indebtedness. The contents treat such subjects as, The First Intellectual Awakening, The Gov't System of Education, Individual Effort in Education, Literary Culture and Education of Women, Social Education, Physical Training and Ethical Culture, Foregleams of the Second Awakening, and Educational Problems.

* * * *

On June 15 the corner-stone of the DeForest Memorial Church was laid at Sendai. In it was placed a box containing writings by and about Dr. DeForest. Rev. Mr. Katagiri, the pastor, conducted a service, which included two hymns by the congregation composed of the church members and the workmen, while a duet was also rendered. The building was being constructed of light-colored stone, which filled the yard and part of the street, in which the workmen were dressing it. This crowding into the street was due to the desire to haul all the stone before the rainy season rendered the roads heavy. It is expected the church will contain about three hundred, and cost some 4,700 *yen*.

* * * *

With Count Okuma, Japan's "Grand Old Man," at the helm of State—a man honest, frank, outspoken, sincere, fearless, a friend of popular rights, of broad, cosmopolitan sympathies, well-versed in foreign affairs, a statesman of experience, whose failures have been due more to his ideas being in advance of his countrymen, than to the inherent defects of his policies—with Okuma at the head of the Government, the world has no semblance of reason for suspecting Japan of insincerity in her declaration that Kiaochau will revert to China. But Japan, if wise, will return it immediately on termination of the war, lest when the Okuma Cabinet goes out, a subsequent one be tempted by changed conditions at home and abroad, to retain Kiaochau for a

time, if not indefinitely, and render Japan open to suspicion of bad faith.

* * * *

Kobe Woman's Evangelistic School's pioneer missionary, Mrs. Kikuye Fukunaga, was sent by the Japanese Woman's Missionary Society first to Chosen, and later to Formosa, where she is doing splendid work. Soon after going to Tainan, not finding as many opportunities for work as she desired, she resolved to try to get a chance for Christian influence and service in the government hospital, but knew of no way to attack that seemingly impregnable fortress. But her customary good judgment and tact led her to apply to the authorities, stating she was a Christian worker, and would like to do something for the patients, such as reading to them, writing letters for them, or doing errands for them. It was a most unlikely request which invited its own refusal, but its very audacity attracted attention, and the result was that, in addition to services for patients, she soon had a flourishing Bible class of over twenty nurses, some of whom have become Christians.

* * * *

The outburst of war came upon us with the velocity and startling vividness of forked lightning. Almost the first intimation of serious danger was the news of Germany's running amuck among the nations with her martial ultimata. She is responsible for this lurid deflagration, and has thrown her dice for domination and dominion, or for dire defeat and a death-blow. The *Entente* appear to have taken as a motto: *Carthago delenda est*, and to feel that unless this is realized so far as the kind of government at Berlin for forty years goes, no matter how victorious the *Entente* may be, there can be no assurance of peace in the future. The *New York World* represents a widespread opinion in America, too, when it says: "German absolutism has become a menace to mankind, and its breakdown will lead, not only to the revival of European republicanism, but to the

salvation of the German nation itself." It seems to be generally felt that the "mailed-first" must be amputated, and the spirit which has shaken it must be converted to ways of peace.

* * * *

The bearing of the war on Christian propagandism was one of the very first aspects to occur to many Christian workers. What are to be the effects on mission work in non-Christian lands? Will it be a blow to the prestige of the Christian religion? A Japanese Y.M.C.A. sent out a call to ponder this aspect of the war, and to meet for exchange of views as to how to answer hostile criticism. "The present war is one of the most alarming events for those who are interested in uplifting God's Kingdom among non-Christian nations; for those countries now fighting each other are mostly those known as Christian nations. We already see some shocking articles in [Japanese] papers and magazines against the power and authority of the Christian religion." It has been said that there is no Christian nation in the world—only those with a larger or smaller percentage of Christians, who are not able to control national life and conduct sufficiently to bring them into strict, or even approximate, conformity to Christian ideals. All we may say is that the national life and conduct of some nations are more Christian than those of others. It surely is a cause for reproach to so-called Christian nations that such a war should arise. But already at the bar of the world's judgment, it is recognized that there are, in this war, "Christian" nations and "Christian" nations. The world's best Christian sentiment condemns Punic faith exemplified in treaty-breaking where neutral Powers are concerned, and frowns upon all the rest of the war's medieval features. We do not believe Christianity will suffer any lasting blow to her prestige by this war. Thoughtful minds in every nation will discriminate between Christian principles and ideals, and the woeful failure of some Christians under stress and storm, to apply those principles and realize those

ideals. Thoughtful men do not condemn Japanese ideals because some of Japan's soldiery committed unspeakable barbarities in the Chino-Japanese War. But be it clearly understood that thoughtful men do condemn such acts, whether committed by Christian or non-Christian soldiers.

* * * *

As some of our readers may be at a loss to see why Japan needed to declare war on Germany, we append the Anglo-Japanese Agreement, to show upon what grounds Japan bases her action. It should be remembered that on August 6 Japan was requested by Great Britain to insure a safe seaway for commerce in far-eastern waters. German cruisers, since the end of July, had been preying on merchantmen of several nations, and disturbing the commerce and passenger traffic of these parts:

The Japanese Government being well satisfied that the Anglo Japanese Alliance will render in future, as in the past, conspicuous service in the cause of general peace and tranquillity, have considered it necessary at the proper moment to extend the terms of the Alliance, in order to assure lasting security in the East. They have found it desirable at the same time to introduce into the existing agreement of 1905 suitable modifications, which will respond to the important changes brought about in the situation since the conclusion of that Agreement and which will also facilitate a more perfect consummation of the peaceful purpose of the Alliance. Having regard to the foregoing consideration, the Japanese Government recently entered into an exchange of views with Great Britain, and the two Governments having come to a complete understanding, a revised Agreement has now been concluded between Japan and Great Britain.

PREAMBLE.

The Government of Japan and the Government of Great Britain having in view the important changes which have taken place in the situation since the

conclusion of the Anglo-Japanese Agreement of the 12th August, 1905, and believing that the revision of that Agreement responding to such changes would contribute to general stability and repose, have agreed upon the following stipulations to replace the Agreement above mentioned, such stipulations having the same object as the said Agreement, namely :—

A.—The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India.

B.—The preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China.

C.—The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India and the defence of their special interests in the said regions :—

Art. I.—It is agreed that whenever, in the opinion of either Japan or Great Britain, any of the rights and interests referred to in the preamble of the Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard these menaced rights and interests.

Art. II.—If by reason of an unprovoked attack of aggressive action wherever arising, on the part of any other Power or Powers, either of the High Contracting Parties should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other High Contracting Party will at once come to the assistance of its Ally and will conduct the war in common, and make peace in mutual agreement with it.

Art. III.—The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the objects

described in the preamble of this Agreement.

Art. IV.—Should either of the High Contracting Parties conclude a treaty of general arbitration with a third Power, it is agreed that nothing in this Agreement shall impose upon such Contracting Party an obligation to go to war with the Power with whom such arbitration treaty is in force.

Art. V.—The conditions under which armed assistance shall be afforded by either Power to the other in circumstances entered into in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the High Contracting Parties, who will from time to time consult one another fully and frankly upon all questions of mutual interests.

Art. VI.—The present Agreement shall come into effect immediately after the date of its signature, and remain in force for ten years from that date. In case either of the High Contracting Parties should have notified twelve months before the expiration of the said ten years its intention of termination, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But if when the date fixed for its expiration arrives either Ally is actually engaged in war, the Alliance shall, *ipso facto*, continue until peace is concluded.

In faith whereof the undersigned, duly authorised by their respective Governments, have signed this agreement and have affixed their seals thereto.

Done in duplicate at London, the 13th day of July, 1911.

T. Kato, the Ambassador of His Majesty the Emperor of Japan at the Court of St. James.

Edward Grey, H.B.M.'s Secretary of State for Foreign Affairs.

Personalia.

Whitman Newell past the summer on a farm near Peninsula, O.

Miss Julia Gulick's address is: 2130 Armstrong St., Honolulu, T.H.

Rev. Samuel Colcord Bartlett has accepted a pastorate at Colrain, Mass.

Miss Annie Lyon Howe reached Yokohama by the *Empress of Asia*, July 20.

Mrs. Mary Greene Griffin and children are with Dr. Crosby Greene, Newton, Mass.

Rev. Stanley Fisher Gutelius, after a good trip to China, returned to Kobe on the 10th, inst.

Miss Ann Cobb, after a year's visit in Japan, sailed for America, from Yokohama, Aug. 4.

Mr. and Mrs. Robert K. Veryard expect to sail for America, on furlo, Oct. 17, by the *Korea*.

Mr. and Mrs. Geo. D. Swan, Kobe's new Y.M.C.A. Sec'y and his wife, spent the summer at Karuizawa.

Mr. and Mrs. Hollis Adelbert Wilbur, Y.M.C.A., of Shanghai, spent their summer at their former home, Kobe.

Rev. and Mrs. Mortimer Dexter Dunning celebrated their crystal wedding at Sendai Beach, Takayama, July 25.

Miss Florence Maria Gordon has been elected principal of the high school, Kerman, Calif., where she has been teaching.

Miss Elizabeth Deyo has a position in an Indiana private day-school. Address: Tudor Hall, 1530 North Meridian, Indianapolis.

Miss Rosamond Cozad Bates accompanied her aunt, Miss Cozad, to Chosen in July, for a visit to that interesting peninsula.

June 22 Rev. John Thos. Gulick, Ph.D., and Mrs. Gulick, of Honolulu, sailed for San Francisco, to be absent about a year.

Mrs. Marion Bassett Barnes graduated from a high school, and married Capt. Sidney D. Barnes, once of the Chinese customs' service.

Mr. Stanley Danforth Allchin, who

has spent several years in the Argentine Republic, is back again in the United States, at Boston.

Mr. Grover Clark graduated at Oberlin College in June, and expects to study piano and harmony this year at the Oberlin Conservatory.

Mr. and Mrs. Wm. Bacon Pettus, Y.M.C.A., of Nanking, spent their summer at Karuizawa, where he lectured before the Summer School on Phonetics.

Rev. Henry Topping, of our MISSOIN News family, member of the Baptist Mission, has returned from furlo, to his previous station, Morioka, 43 Uchimaru.

Messrs. Kenneth Stanley Beam, Jerome Dwight Davis, and Luther Halsey Gulick make a good starter for a junior class at Oberlin Theological Seminary this fall.

Mrs. Edith Reed Smith (XVII. 3), who sailed from Kobe in April, and had gone as far as India, in view of the war, returned to Kobe on the sixteenth instant.

Miss Delia D. Leavens of our North China Mission, at Tungchow, spent the summer at Karuizawa, with the Cobbs. Mrs. Cobb and Miss Leavens are Smith graduates.

Miss Charlotte Bassett, aged twenty, has just graduated from high school, and will enter the University [of Washington] in September, to specialize in home economics.

Mr. Norman Bassett, seventeen, is at school, but his brother, Hale, sixteen, has been at work; this autumn, however, he will take up his high school work again.

Wellington Newell spent his vacation as inspector of lines for the Illuminating Company, Cleveland, O., looking after underground wires where there was digging for sewers, water-pipes, gas-pipes, etc.

Mrs. Clark writes: "Marion Allchin is one of the mainstays in one of my brother Edward's camps, and Agnes helps in some way in the other, while Belle is just one of the happy girls in bloomers and middies.

Mr. Paul Rowland, who took his Ph.D. at Clark University in June, becomes an instructor in the Tôhoku University at Sapporo this autumn. He came to Japan, via Germany and Siberia, amid exciting scenes.

We regret that Mary Dunning had a bad accident, the evening before leaving Takayama. She fell in a climb, and received a double dislocation of the left elbow. The injury is responding favorably to treatment.

Mr. Harry M. Loomis is chemist in charge of the food department, Washington, handling cases and correspondence relating to the Pure Food and Drug Act. He has half a dozen chemists and several assistants under him.

Mrs. Newell's five weeks at Clifton Springs were of real benefit in building her up physically in preparation for her double operation early in July, in a Cleveland hospital, from which she was recovering nicely at last report.

Miss Gertrude Cozad left Japan early in July for an evangelistic tour among the Japanese churches in Chosen, and then spent the major part of two months in China, at Peitaiho and Peking. She returned to Kobe on the 15th instant.

Mrs. S. S. White left Battle Creek Sanitarium in June, apparently cured of sprue. She has been spending the summer with her sister at 325 W. 10th Av., Columbus, O., and was thinking of passing the autumn with a widowed sister in W. Va.

Miss Anna L. Hill spent a portion of her vacation at Sumoto, on Awaji, the fine island constituting the eastern gate of the Inland Sea, and fabled, in Japan's oldest book, to have been the first land of the Empire created by the creative pair, Isanagi and Isanami.

Miss Susan B. Tallmon, M.D., of Lintsing Station of our North China Mission, Miss Catharine Priest Crane, and the Misses Beard reach Yokohama Aug. 26 by the *Mongolia*, on their way to Tientsin and beyond. Miss Crane will teach in the Union Woman's College, Peking.

Miss Frances Louise Taft, whose entrance upon mission work in China we chronicled in XIV. 7, is one of our Mission children in that her mother, Miss Kellogg, was once a member of our Osaka Station. Miss Taft was married Aug. 6 at Peitaiho. Miss Cozad attended the reception.

Mr. Luther Halsey Gulick, who was expected in Japan this autumn, has developed the excuse of the man in the New Testament to the degree of saying: "I have become engaged. I pray you have me excused." It is understood that he has entered immediately upon his professional study at Oberlin.

Johns Hopkins' medical authorities assured Mr. Edward Clark that "he is absolutely well save for the mild form of Bright's disease, for which they could do nothing, and that he should lead his life as nearly as possible like a well man." He has arranged to enter the Massachusetts School of Technology this autumn.

Mrs. Francis Marion (Sarah Jane) Price, employé of our North China Mission at Paoting-fu, arrived at Kobe by the *Persia*, Je 22, and left by the *Onshin Maru* next day, for Tientsin. She had been home for three months owing to the unexpected and severe illness of their second daughter, Mrs. Logan.

Mrs. Kenneth Bigham Barnes (Miss Carolyn Louise Sheffield, daughter of the late Dr. Sheffield, of our North China Mission) resident at Honolulu, reached Kobe by the *Shingo Maru*, Je 25, and sailed by the *Eiko Maru*, Je 28 for Taku, to spend the summer at the well-known North China resort, Peitaiho.

Miss Ruth Ethel Mulliken, of Freemont, Neb., after graduation at Rev. Wilbur Webster White's Bible Training School, New York, in 1910, went out the same year to teach in the girls' school, Canton, of our South China Mission. Miss Mulliken past her summer in Miss Griswold's household, in the Happy Valley, Karuizawa.

Prof. and Mrs. E. K. (Grace Goodrich) Smith, of Peking, whose marriage in June we recorded, spent the summer at

Karuizawa, where Mrs. Smith's contralto solos at church and concert, were very popular. As we listened, we recalled the tiny girl on the houseboat, when we spent four days with the Goodriches, in going from Tientsin to Tungehow.

Miss Katherine F. Fanning was appointed June 16, a missionary of the W.B.M.I., to be associated with Miss Howe at the Glory Kindergarten. She is a niece of Mrs. Weakley, of Osaka, formerly of our Mission at Kobe College. Miss Fanning graduated at Evanston, Ill., high school in 1909, and at Wellesley, 1913. Her home address is: 2129 Sherman Av., Evanston.

Miss Olive Sawyer Hoyt, Acting Principal of our Matsuyama Girls' School, sailed for America, July 18 from Kobe, by *Empress of Russia*, for "a delicate but not serious operation," and is expected to return to Japan early this autumn. It is good news that the Boston medical specialists could find nothing seriously wrong, and that after her operation, she was out of the hospital in a few days.

Miss Anne Freeman Smith, of Worcester, Mass., and a graduate of Middlebury College, 1906, under appointment for one of our India missions, reached Japan in August by the *Mongolia*, and spent some time with her friend, Miss Elizabeth Ward, at Karuizawa. Miss Smith was scheduled to travel from Shanghai to Colombo by the North German Lloyd line, but per force changed her plan, owing to the war.

The Misses Marion and Margaret White, of Walla Walla, were expecting to reënter college this autumn. The former has shown marked improvement in health. The latter kept house, during the summer, for her brother, Dudley, at Tooele, Utah, where he is chemist in a large smelter. Mrs. Dudley White past thru a severe surgical ordeal at Salt Lake, in June, and had another in store for the later summer.

Rev. Obed Simon Johnson, who entered our Canton Mission in 1909, is from Lanyon, Iowa, and a graduate of Carleton College and Oberlin Seminary.

Mrs. Vida Lowrey Johnson, of College Springs, Iowa, where she graduated at Amity College, entered the Canton Mission in 1907, and "joined issues" with Mr. Johnson not long after his arrival. They spent the summer at Karuizawa, in the household of Miss Griswold.

Miss Lucia B. Harriman (XVII. 8) the newsy correspondent of the *Japan Times-Japan Mail* combination, kept the world informed about Karuizawa happenings, social and serious, during the summer. Miss Harriman is a patriotic American and may be trusted to keep up the American end where she has a chance. Fity she doesn't have the censorship of some of the anti-American paragraphs in the *Times*, every now and again.

Dr. Newell is detained in America for an uncertain time by his eyes "going back on him pretty completely. If a census were to be taken he would have to be put down among the illiterates, unable to either read or write." For three months previous to August he did practically no reading, and only a very little writing, but his tongue, fortunately, is intact, and he occupies a pulpit nearly every Sunday. Address: 2042 East 115 St., Cleveland, O.

Miss Julia Gulick, of Honolulu, writes that Rev. Robert Whittaker and Mrs. Louise Gulick Whittaker sailed for San Francisco, June 22, where he was to be summer supply at a city church. "Constant warm weather, such as we have here, does not agree with them. Mr. W. is a great worker, and we are sorry to lose them from our Islands for the work's sake, as well as from the personal side. They have a darling little girl, healthy, hearty and happy."

Speaking of Gov. Ariyoshi's tribute to the Clarks, a reader writes: "What a charming and altogether appropriate tribute that was! There are finer scholars in the Mission than Clark, more eloquent orators, more facile linguists, and men better fitted for professional chairs, but when it comes to the business of being a missionary, pure and simple,

brotherly, helpful, unremitting in industry, living eloquent sermons from year's end to year's end, where will you find the superior, if the equal, of Clark?"

Mr. Franklin H. Bassett and Mrs. Annie Vetter Bassett, formerly associate members of our Mission, reside at Elmonds, Wash., on the coast above Seattle, where he is a builder and contractor. Miss Annie Marie Vetter joined us in Sept. 1889 as teacher in the Baikwa, Osaka, and was married at Osaka, June 30, 1891. From September the Bassetts resided at Kumamoto until their return to America in July, 1892. He taught in our Boys' School, which was "smashed" by a notorious member of the Diet, who was suspended at last winter's session, for breach of decorum.

Mr. John Merle Davis was the compiler of the Karuizawa Summer Residents' Association Hand Book, one of the neatest, most sensible, and most useful jobs that have been done in behalf of sojourners at that resort. The real need of an annual directory has been keenly felt by many residents, for several years past, who have relied upon that of the post office, but still have felt the need of one in hand many times, when a trip to the office meant inconvenience and delay. If nothing else than the directory and map had been furnished, the undertaking would have been well worth while.

Miss Alice Eliza Harwood turns the jubilee goal on the 24th, still making a heroic and beautiful struggle against disease and suffering. Her address, to which various members of our Mission have sent congratulatory anniversary letters, is R.F.D. No. 2, Box 92, Inglewood, Calif. "When does my subscription to MISSION NEWS run out? I don't want any break in it." There will not be, so long as we are in charge. She is still doing missionary work for Japanese. "A Japanese florist nearby, graduate of Kobe Commercial School, comes in every evening, and I help him in English, by his reading and talking over newspaper articles."

In Dubuque, Iowa July 6, at the

home of Mr. and Mrs. Sam'l B. Lattner, the bride's parents, Walter Cary M.D., and Miss Laura Lattner were married. Dr. and Mrs. Cary are under appointment by the American Board, for medical work in Aintab, Turkey, to which they were commissioned July 26. Examinations in either French or Turkish being required for medical practice in Turkey, they expected to spend six months in study at Paris, but at present it is not known how much these plans have been affected by the war. Dr. Cary graduated from Amherst College and Western Reserve Medical School; Mrs. Cary graduated from Smith College.

"Isn't it a noble piece of work that Charlotte DeForest has done in writing the Life of her father?" is the easy conundrum one person asks. "He lives from one end of the book to the other, the same spicy, piquant, big-hearted, statesmanlike, childlike friend; she has done well to let her father speak so fully in his unique letters, but her own part has literary distinction and charm. As an initial venture into authorship the quality seems phenomenal. I hope this Life will not be her only contribution to literature. She ought to follow in her father's footsteps, in helping to interpret the Orient in general, and Japan in particular, to America."

Miss Clara H. Rose died at Otaru, June 14, instantaneously in her chair, a few minutes after finishing her breakfast in usual health apparently. Miss Rose for some years had been principal of the Presbyterian girls' school at Otaru, a work to which she was devotedly attached. Many years ago we made her acquaintance, and we were deeply impressed by her modest, and very attractive personality. She was one of the ladies to whom we alluded, a few years ago, in a note in MISSION NEWS, about missionaries, who decline tempting offers in the home lands, at considerably increased salaries. The missionary force can ill-afford to lose such choice spirits.

Roger Sherman Greene, former U.S. Consul-Gen'l at Hankow, China, was

granted leave of absence during his tenure of office, to accompany President (Chicago University) Judson's party thru China and the Far East generally. Pres. Judson, as Commissioner of the Rockefeller Foundation, has been investigating conditions with special reference to the proposed establishment of a medical college in China. During his leave of absence Mr. Greene was promoted to Consul-Gen'l at Large for the Far East, but he has resigned from the service to become a Commissioner of the Rockefeller Foundation. We regret the loss to our government service, since Mr. Greene by special educational preparation, as well as by circumstances of birth and early life in the Far East was peculiarly fitted to enter sympathetically and intelligently upon this new appointment,—not to emphasize his successful experience in various consular offices in Japan and China. On his recent visit to Kyoto he presented the Dōshisha with 1,000 *yen*.

Mr. Frank Cary spent his summer in home missionary work at Custer, Mont., watching the horizon for every sign of civilization, in that historic region where Gen'l Custer, the Indian fighter, made his headquarters, and where his old storehouse and part of his barracks are to be seen. "His battlefield is only forty miles off on the Big Horn River. Lewis and Clark went up the river that time they saved the Northwest for the United States. An old friend of the Allehins, who is on MISSION NEWS list, Mr. Gregory J. Powell, is my superintendent. He gave me orders to do anything in the ministerial line that needs to be done. So here I am, ready to do it all. I have four charges which are rather vague religiously. Custer, my headquarters, is as wet alcoholically speaking, as it is dry climatically. For something over a hundred people, we

need four saloons; couldn't get along with less. We have a "studio," a doctor, a store, post office and bank—last three under the same roof. Everything stops here for coal and water, so that we see all the hobos on the line. My other towns are Big Horn, five miles east, Waco, nine miles west, and Pompey's Pillar, twenty miles west. By doubling up I can preach all round in two weeks."

His many friends in Japan will sympathize with Rev. Doremus Scudder, D.D., pastor of Central Union Church, Honolulu, in the loss, June 26, of his wife, who died of anaemia, after less than a year's illness. Shortly before passing she said: "He restoreth my soul! I do not know how to make the change, but He knows." The ashes were interred at Winchester, Mass. A memorial service was held at the Central Union Church on Sunday, the 28th, conducted by Rev. A. A. Ebersole, at which a favorite hymn of the late Mrs. Scudder's—"My Jesus as Thou Wilt"—was sung by the Congregation. The floral tributes were many, and the sympathizing friends filled the church, despite the fact that many were absent on summer vacation. Miss Eliza Jane Canfield was born at Angelo, Wis., June 17, 1859, daughter of Lee Canfield. She was a member of Vassar, '84, but her mother's death prevented graduation. In 1882 she married Herbert Kendall, M.D., who died in 1885. July 17, 1887 she arrived in Japan, as member of our Mission, and was located at Niigata, where she married Dr. Scudder, June 21, 1888; they left the Mission Sept. 21, 1889, because of ill-health in the family. She was a highly esteemed and popular member of our Mission, and all who knew her will especially mourn that her kindly, cordial greeting will no longer gladden our calls at Honolulu.

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ADVERTISEMENT OF VOLUME XVIII.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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